

The ruling classes of Great Britain have had, all new, but an accident of history, and exceptional interest in the economic life of India. The aristocracy was to conquer the millinery to plunder it and the millinery to understand it. But now the tables are turned. The millinery have discovered that the transformation of India into a reproductive country has become of vital importance to them, and that in that case it is necessary, not only to gift with the millinery, but to give it the means of its own reproduction. They intend now driving a wedge of railroads over India. And they will do it. The results must be inexpressible.

It is notorious that the productive powers of India are paralyzed by the utter want of means for conveying and exchanging its various products. Nowhere, more than in India, do we meet with social destitution in the midst of the plenitude of the means of production. It was proved before a Committee of the British House of Commons, which sat in 1848, that "when grain was selling from 6 to 8 a quarter at Kandeish, it was sold at 64 to 70 at Poona, where the people were dying in the streets of famine, without the possibility of giving up grain for Kandeish, because there was no means of transport."

The introduction of railroads may be easily made to subserve agricultural purposes by the formation of tanks, where ground is required for embankment, and by the conveyance of water along the different lines. Thus irrigation, the *sine qua non* of farming in the East, might be greatly extended, and the frequently recurring

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We know that the municipal organisation and the recentralisation of the powers of the communities has been the first step in their first future, the dissolution of society into hereditary and disconnected atoms, has survived their vitality. The village-isolation produced the absence of roads in India, and the absence of roads perpetuated the village isolation. On this plan a community existed with a given scale of low conveniences, almost without intercourse with other villages, without the desires and efforts to improve their conditions. These conditions, however, in this self-sufficient *barbaria* of the villages, railways will provide the new want of communication and intercourse. Besides, "one of the effects of the railway system will be to bring into every village affected by this kind knowledge of the contrivances and appliances of other countries, and such means of obtaining them, as will first put the hereditary and stationary village artsmiths of India to full proof of its capabilities, and then supply its defects." (Chapman, the *Illustrated London News*, 1854, p. 100.)

And the English millwrights intend to endow India with mills by the exclusive right of extracting

diminished expenses the Cotton and other raw materials for their manufacture. They have been able to locate the factories in the interior of the country, which possesses iron and coals, so they are unable to withhold it from their fabrication. You cannot maintain a net of railways over an immense country without introducing all these industrial processes necessary to meet the immediate and current wants of railway locomotion, and out of which there must grow the application of machinery to those branches of industry that immediately constituted the basis of the railway system. India has become, in India, truly the forerunner of modern industry. This is the more certain as the Hindus are allowed by British authorities themselves to possess particular aptitude for accommodating themselves to entirely new labor, and acquiring the requisite knowledge of machinery. Ample proof of this fact is afforded by the capacities and expertness of the native engineers in the Calcutta mint, where they have been for years employed in learning the machinery, by the skill of the natives in the steam engine industry, by the Hardwar coal districts, and by other instances. Mr. Campbell himself, greatly influenced as he is by the

progressive or backward. The Indian people possesses a great *industrial energy*, is well fitted to accumulate capital, "and remarkable for a mathematical clearness of head, "and talent for figures and exact sciences." "Their intellects," he says, "are excellent." Modern industry, resulting from the railway system, will dissolve the hereditary divisions of labor, upon which rest the Indian castes, those decisive impediments to Indian progress and Indian power.

The bourgeoisie may be forced to do will neither compensate nor materially mend the social condition of the mass of the people, depending not only on the development of the productive power, but of their appropriation by the people. But what they will not fail to do is to lay down the material premises for both. Has the bourgeoisie ever done more? Has it ever effected a progress without dragging behind it and people through blood and iron? Has it ever effected a revolution without blood and iron?

India will not reap the fruits of the new elements of society scattered among them by the British bourgeoisie, till in Great Britain itself the now ruling class, shall have been supplanted by the industrial prole-

At all events, we may safely expect to see, at a more or less remote period, the regeneration of that great and interesting country, whose gentle natives are, to use the expression of Prince Soltykoff, even in the most inferior classes, "*plus fins et plus adroits que les Italiens*," whose submission even is counterbalanced by a certain calm nobility, who, notwithstanding their natural languor, have distinguished the British officers by their bravery, whose country has been the source of our languages, our religions, and who represent the type of the ancient German in the J. and the type of the ancient Greek in the Brahmin.

I cannot part with the subject of India without some concluding remarks.

The profound hypocrisy and inherent barbarism of barbaric culture—this I have unveiled before all eyes, to the people of this home, where it assumes respectable form, to the colonies, where it goes naked. They are the defenders of property, but did any revolutionary party ever originate agrarian revolutions like those in Bengal, in Madras, and in Bombay? Did they not, in

Give himself, short to atrocious extortion, when simple conversion could not keep pace with their rapacity? While they prated in Europe about the inviolable sanctity of the national debt, did they not confiscate in India the dividends of the rajas, who had invested their private savings in the Company's own funds? While they combated the doctrine of "the sacredness of life," did they not defend "our holy religion," did they not forbid, at the same time, Christianity to be propagated in India, and did they not, in order to make money out of the pilgrims streaming to the temples of Orissa and Bengal, take up the trade in the murder and prostitution perpetrated in the temple of Juggernaut? These are the men of "Property, Order, Family, and Religion."

The devastating effects of English industry, when contemplated with regard to India, of this country as vast as Europe, and containing 150 millions of people, are palpable and confounding. But we must not forget that they are only the organic results of the whole system of production as it is now constituted. That production rests on the supreme rule of capital. The centralization of

spatial relations. The destructive influence of that centralizing upon the market of the world does but reveal, in the most gigantic dimensions, the inherent organic laws of political economy now at work in every civilized town. The bourgeois period of history has to create the material basis of the new world—on the one hand universal intercourse founded upon the mutual dependency of markets, and on the other that intercourse, on the other hand, the development of the productive powers of man and the transformation of material production into a scientific domination of natural agencies. Bourgeois industry and commerce create these material conditions of a new world in the same way as geological revolutions have created the surface of the earth. When a great social revolution shall have mastered the results of the bourgeois epoch, the market of the world and the modern powers of production, and when the new, the common power of the world shall have advanced them, then only will human power be able to resemble that hideous pagan deity who would not cease to resemble that hideous pagan deity who would not drink the nectar but from the skulls of the slain.

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The trials of a number of persons, sometime ago, in Dublin,—the trial, without conviction, of two persons for the murder of Bateston, at the Monaghan assizes, but who are to be put on trial again,—the trial and conviction of two others, at the same assizes, for the murder of two bailiffs,—the trial and conviction of others at a former